WORDS OF RECONCILIATION.

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ENDLESS BEING.

A friend has sent us a book with the above title, by the Rev. J. L. Barlow, requesting our opinion of the argument. The aim of the book is to defend the orthodox view of the endlessness of sinful being as against the inroads which are being made upon it by the advocates of final extinction. The author handles his theme with ability, and as one who formerly held the theory he now combats, proceeds to assail it along a new line. He concedes that the orthodox have no defence against this view, unless they correct their own terminology. So long as they use the terms "life" and "existence," "eternal life" and "immortality," as equivalents they grant to the conditionalists all that is needful for their premise. As eternal life is the gift of God alone through Jesus Christ, it is manifest that only those who receive Him attain to immortality, provided these are equivalent terms. He therefore draws a sharp distinction between life and mere existence, and differentiates immortality from eternal life by applying the term to the body. The Christian has now eternal life, and attains immortality when the mortal body puts on immortality. The author therefore goes with the conditionalists in denying that man is by nature immortal, or that he has an immortal soul—a

term foreign to Scripture—and predicates eternal life only of the saint, and immortality only of the saints when raised and glorified. But he argues that the wicked, who have neither of these, must continue to *exist* because only a being created to exist forever could have the capacity for this life and immortality, and because Scripture plainly declares that they are to be punished forever.

This book has been hailed as giving a final and unanswerable reply to such writers as White and Pettengill who have won over large numbers to the view that the everlasting punishment of the ungodly is to be everlasting destruction—a view which has strength enough to command the modified assent of such men as the Professor of Theology at Yale, Prebendary Row, and, by plain implication from "Natural Law in the Spiritual World," Prof. Henry Drummond.

To us, however, the argument of the book seems to turn upon a mere logomachy. All intelligent Bible readers admit that the terms life and existence do not always coincide—that "to be carnally minded is death"—that men now exist who have not "eternal life," and hence may continue to exist, and that immortal embodiment in God's image is the high prerogative only of His sons. But the question still recurs: Does the term death in Scripture imply no more than spiritual death? Granting that bodily death may be a mere result of a previous moral state of alienation from the life of God, is the threatened death of the soul simply the permanence and deepening degradation of the carnal mind? Is there such a thing as a real death—a cessation at least, if not the absolute extinction, of man's being? Does the threat

"the soul that sinneth it shall die" mean only that it must be forever carnally minded? Let us see how this accepted view will fit in to some well known passages.

"If Christ be not raised . . . . then they also which have fallen asleep in Christ are forever sunk in carnal-mindedness." (1 Cor. xv. 18.)

"What advantageth it me if the dead rise not? let us eat and drink; for to-morrow we become carnal-minded." (vs. 32).

Can we not properly say to all who attempt in this way to overlay and conceal the reality of death: "Thou fool, that which thou sowest is not quickened except it *die?*"

It is a mere trick of words then by which this author makes use of passages which speak of the accessories of death to do away with the idea of death itself. Death, he tells us, as well as life, "is a *condition* of existence, and existence is as necessary to death as it is to life" (page 143). Where then, we ask, would be the force of Paul's irony if it read thus: "Let us eat and drink, for to-morrow we pass into another condition of existence."

It is this perversion of the idea of death which has lead to the belittling of the hope of resurrection, and the banishment of this essential feature of the gospel to its present obscure place in modern preaching. It has led to the substitution of a whole scheme of man-made eschatology in lieu of the one taught in the Word of God, of which the resurrection is the centre. It is assumed that man lives on after death before he is raised from the dead —that resurrection relates only to the body and that the soul cannot die, and that the wicked dead are raised only

for the purpose of increasing their sufferings by making the body a sharer in them. We are aware that most writers of the conditional immortality school have fallen into grave inconsistencies, because while correct about death, they did not understand the gospel of the resurrection. Mr. Barlow is quick to discern these inconsistencies and to make sharp use of them against his adversaries. But neither does he understand the place and meaning of resurrection in God's redemptive scheme. And hence, his blundering is even worse. It is bad enough to make the unjust dead to be brought back to life, in order that they may be again judged and then again destroyed—this time without remedy. But it is still worse to make their resurrection, which is confessedly the fruit of Christ's redemption, to be restoration in order to endless suffering. With such a perverted idea of the purpose of resurrection, no wonder that his idea of death has been perverted to match it.

JUDGMENT ON THE OLD MAN.

It is essential to the right understanding of Scripture that we receive its teachings concerning that form of manhood which in the New Testament is frequently denominated "the old man," the carnal or "natural" (psychical) man. This is the form in which man was first created. "Howbeit that which is first is natural." Adam was an earthy man (1 Cor. xv. 45–50). In the trial to which he was subjected he proved himself unworthy and incapable of administering that estate to which he was assigned, as made in the image of God and as His son. Therefore a new creation of man was provided for, which

should be a perfect and indestructible image of God. This is the "new man" of which the New Testament often speaks. This new man was begotten at the resurrection of Jesus Christ, who is therefore called "The image of the invisible God, the firstborn of every creature, the first born from the dead" (Col. i. 15–18). The original thought of God in the creation of man, the archetype after the pattern of which the creature was to be formed and for whose unlimited possession it was designed, was then realized. This exaltation of the new man required the setting aside of the old. The old, however, was first to be tried, not only in Adam its first representative, but historically in the race descending from him. The experience of the race and of individuals in this trial on the earthly plane was to be their training for the higher nature and dignities of the heavenly manhood.

What we have now to notice specially is that the whole of this trial has been a record of God's judgment upon the old man. Upon Adam the sentence was first spoken "Thou shalt die." And upon the successive generations descending from him, and upon the proudest and strongest forms in which the human race has been organized, this same sentence has been passed. The old world perished in the flood. The empires of the past waxed old and vanished away. The Bible is filled with concrete examples of this primary principle of the divine dealings. Ishmael, the firstborn, the son of Abraham's strength, was set aside, and Isaac, type of man born after the spirit, became the heir. So we read "Jacob have I loved and Esau have I hated." The carcasses of the old generation of Israelites fell in the wilderness, and a new seed, which knew not

the vices of Egypt, inherited the land. The Old Testament is full of these allegories (Gal. iv. 22–31.)

When we come to the New Testament we find the axe at once laid at the root of the tree of the old and corrupt form of manhood. The first principle of the Messiah's teaching was "Every tree that bringeth not forth good fruit must be hewn down and cast into the fire." The whole stock of humanity had been long on trial. God's time was now ripe for the setting of it aside, and for the introduction of the new man, the Lord from heaven. Hence we find Jesus declaring to a "man of the Pharisees, a ruler of the Jews," "That which is born of the flesh, is flesh." Nothing higher can be produced from this source. "Except a man be born from above he cannot see the kingdom of God." All this kind of teaching was explained and illumined by the fact of His own resurrection from the dead. Even the holy Jesus must put off this vesture of the old man, the flesh and blood nature He had taken upon Himself for our redemption, and be made a quickening Spirit, with power to transform other sons of men into the fashion of His own new and immortal manhood.

We see therefore why the development of the Christian life in us must proceed in the way of a continual judgment upon the old man. Jesus most carefully impressed this upon His disciples when He warned them how much better it was to cut off an offending limb or pluck out an offending eye than that the whole body should be given over to destruction. For "the casting into hell" meant neither more nor less than this—the entire destruction of the old earthy manhood whose desires and ambitions are always clamoring to be indulged. He also taught that the volun-

tary surrender of these would anticipate and render unnecessary the afflictive judgments of God upon it. As St. Paul afterwards phrased the same truth, "If we would judge ourselves we should not be judged," (1 Cor. xi. 29-32). And here comes in the vital principle of salvation through resurrection, in that the death of the old man must precede life in the new. This is the first principle of the doctrine of Christ. A man must forsake himself and all that he hath, "hate his own life also," in order to be His disciple. He must, in the language of Paul, count himself as having died and risen with Christ. He is therefore to mortify or put to death his members which are upon the earth, to "put off the old man with his evil deeds," and to put on the new man. He is to become a new creation in Christ Jesus. All this requires the voluntary surrender to death of the old and evil human nature. And in this process we receive and grow up into the divine human nature of the new risen man which is Christ. The more the old man dies in us, the more is the new man raised up in power. And it is of the first importance to our spiritual progress that we shall recognize that the saving work of Christ is not to reform or amend or refine the old man, but to crucify him in order that the new man may be formed in us. This new wine cannot be put into old bottles. It is true that the old man is now a sort of calyx in which the germ of the new manhood is encased and nourished. But the new in its growth must burst and cast off the husk of the old. Chaff, most useful in its time and place, must in the end be cast away and burned.

This truth, so important in the practical life of the Christian, is necessary to him also as a key to the interpre-

tation of God's dealings with him and with the world. It explains all his disappointments and afflictions. It shows him how to avoid the necessity of such chastisements. A life in the spirit will so regulate and tone down into its proper place the life in the flesh that we shall not need the judgments by which our heavenly Father must needs humble it under His mighty hand.

And is not

THE MYSTERY OF RETRIBUTION

to be explained by this same principle? In the threatened casting into hell—in the judgment scene of Matthew xxv. where we see the inhumane and unrighteous of mankind cast into eternal fire for an everlasting punishment or cutting off (*Κολασιν*), what have we here but the same world-wide and world-long judgment of God upon the old or carnal man? And what greater mistake can be made than to suppose that these expressions presuppose the immortal existence of this kind of men? Is it not the whole trend and purpose of the divine judgments to make an end of the old man? Can the earthy and the carnal man be perpetuated forever? The whole question about future punishment narrows itself down to this point. Is such a creature possible under the plan and government of God as an immortal man sinning and suffering forever? Be it remembered that the common doctrine of eternal punishment presupposes the perpetual existence not merely of a "spirit of man," or of a "soul" but of a re-embodied and resurrected man. Thus the old, the carnal, the earthy man is conceived of as existing forever, whereas it lies at the very basis of the divine plan to destroy and make an end of him. There can be no place for him in the new system

when all things are made new. We are forced therefore to conclude that the class condemned under this universal judgment of God will either so learn righteousness in the fires of His destruction, that out of the death of the old man they shall emerge into newness of life, or else that, proving incorrigible, they shall be cut off from existence without remedy. The alternative of their endless existence in that character of human nature upon which God has pronounced the death sentence, and which has proved itself unworthy of eternal life and heritage in that system of which man was made the heir, is wholly inadmissible.

No man, therefore, is prepared to read the damnatory passages of the Bible, such as we have in Mark ix. 43–49, or in the judgment scenes of Matthew xxv. and Revelation xx., until he has grasped this great principle underlying all revelation: the old man, the mere man of nature who is under the dominion of the carnal mind, cannot inherit the kingdom of God, but must be handed over to destruction. The Christian must thus judge concerning the old man in him, and daily put him off, making no provision for the flesh. Our God, becomes thus to him a consuming fire. Either he must yield himself unto God to do this work in him, through the baptism with the Spirit and with fire, or it must be forced upon him through judgments, out of which he "shall be saved so as by fire." And so in these judgment scenes from which the dogma of an everlasting torment in hell has been drawn, we are to see simply this uniform universal judgment of God executed upon men in whom the Christ-life has not been formed, and brought forth good fruit. These branches of the great tree of humanity are cut down and cast into the

fire, not for an endless preservation there, but for an irrevocable destruction. But, as we have repeatedly shown concerning Matt. xxv. 31–46, that the judgment it describes is visited upon living nations, rather than upon dead men raised, we are left at perfect liberty to raise the question whether this end of these multitudes in this character in which they here appear as carnal men will not be followed by a resurrection to another opportunity in life, freed from the incubus of that original sin which inheres in this Adamic life, and which gives it from its birth such a fearful trend toward death.

WHAT IS NEEDED.

The great want of the Church in this age is a reasonable and Scriptural eschatology—one that she can faithfully and honestly preach, and one that will commend itself to every man's conscience in the sight of God. What is needed in order to this is:

1. That the term "death" in Scripture shall be accepted in its obvious meaning. It often defines indeed a spiritual condition, but appropriately so because that condition ends in actual death, such as Paul speaks of when he says: "Let us eat and drink, for to-morrow we *die*."

2. That death shall be recognized as the threatened penalty of sin, and that the death-state, so long as it lasts and until interrupted by resurrection, is the sheol, or hell, of Scripture.

3. That beyond the death of the body the "soul," as distinct from spirit, may suffer torment and be destroyed in hell, thus completing the death process until the man

as such no longer exists, and his eviction out of the estate and heritage attached to life in manhood is complete.

4. That the possession of "spirit," which cannot be destroyed, supplies a basis for the reconstruction of man through a resurrection from the dead.

5. That as death is the loss of life, such resurrection is recovery to life, and is in all cases redemptive.

6. That where union with Christ is effected through faith, resurrection begins even here, insuring the rescue of the "soul" from the destruction above referred to, and the ultimate glorification of the whole man through the redemption of the body.

7. That no other class of men escape the death penalty for sin, although the intensity and duration of their banishment from the life-giving presence of the Lord will be in all cases "according to deeds done," and the measure and degree of emancipation into life through resurrection will be according to the same law—"To every seed his own body."

8. That "the resurrection of the just" is something entirely distinct from that of the justified in Christ Jesus, who are said to be quickened and risen with Him. The "just" are the upright and humane class found among all nations who in the main "do good," while the unjust "do ill." To the former there is promised the resurrection of life,—priority in time and order and degree of life, such as will make easy their entrance into life eternal; while the unjust shall come forth to such lower conditions of life as shall make their resurrection one of judgment, bringing with it restraint and bondage and corrective discipline according to desert.

9. That there are stages in the progress of resurrection. The spiritually quickened are said to be already "risen with Christ." Such quickened souls must be soon revived after bodily death, and must therefore be viewed as risen (Luke xx. 37, 38,) although the final glorification of their humanity may be completed at a future redemption of the body. But it is a mistake to limit the term resurrection to this final change alone.

10. The fiction of a long intermediate and probationary state between death and resurrection must be given up. It must be confessed that life after death is impossible, except in the way of resurrection from the dead.

11. The fiction, that the rewards and punishments for deeds done in this life are delayed to a last judgment day after a general resurrection, must be abandoned. It must be seen that the Christ entered upon His office as Judge of the world, both of the living and the dead, at His ascension and enthronement, and that before death and in death and the bondage in Sheol to which it introduces, men suffer under His mighty hand His just judgments for their sins. Especially must the false and degrading idea that resurrection is in order to retribution be forsaken. The death state is retribution, and it would continue unless some purpose of mercy or of further opportunity of trial required this deliverance from it.

12. It must be conceded, however, that this new trial in life may be given under such adverse circumstances by reason of previous hardening in sin as will render some men impervious to its blessings. Such as "have never forgiveness, neither in this world nor in the world to come," must incur "the second death," out of which there is no promise of a second resurrection.

13. The priestly place and calling of the Church, as the firstborn from the dead, must be recognized in this unfolding plan of God to bless all the families of the earth with a resurrection from the dead. It must be seen that they are a chosen seed through whom the blessings of this redemption are to reach the later born, and that to this end they are called now to suffer with Christ a baptism for the dead.

14. This idea of the church as a royal priesthood, chosen for the redemption of the race, must be grasped before she can realize what is her true constitution and basis of union, and before she can be properly qualified for her high functions. Her Lord will not put forth His power for the salvation of the world through the dissevered members of what should constitute one body.

LIFE'S SECRET.

God is dealing with us and all human souls in order to teach us one thing—that life apart from Him falls into disorder, and misery and death, and that only the life that flows on in harmony with Him, the source of it, grows strong, and blessed and enduring. The worries, the disappointments, the sorrows of life are sent because we are ever seeking to pursue our own ends and to do our own wills. Whereas, if we were content to surrender the management of our lives into God's hands, they would be pervaded by His peace which passeth all understanding. It is appall-

ing to contemplate into what depths of vice and wretchedness, of despondency and disease, the life may sink when God gives it up to be the prey of its own lawless impulses. Every morning's paper brings its record of crime, and suicide, and madness. But on the other hand it is a joy to think how the lives of men all around us are being subdued, and tranquilized, and enlivened, and blessed through the knowledge—attained often through suffering—that the springs of all true life and happiness are in God, and that the mission of Christ was to reconcile and unite us to Him in life everlasting. Where the soul has found out this secret and yields itself unto God, there the disordered powers and functions even of the body are healed and strengthened, the horizon of hope is cleared and widened, the common cares and duties of life become means of worship and of service, and the man already breathes the atmosphere of heaven.

GOD.

Professor Samuel Harris tells us that the Jesuits in the early missions to the Canadian Indians found that they already had some idea of God. In explaining to them that God punishes the wicked, the missionaries said: "When you capture your enemies you torture and burn them; God does the same to His enemies."

This is scarcely less revolting than the picture of God which is afforded by the most eminent Puritan theologian of the past century. Jonathan Edwards, in his famous sermon on "Sinners in the Hands of an Angry God."

"The God that holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked; His wrath towards you burns like fire; He looks upon you as worthy of nothing else but to be cast into the fire; He is of purer eyes than to bear to have you in His sight; you are 10,000 times as abominable in His eyes as the most hateful and venomous serpent is in ours. You have offended Him infinitely more than ever a stubborn rebel did his prince, and yet it is nothing but His hand that holds you from falling into the fire every moment; it is ascribed to nothing else that you did not go to hell the last night; that you have been suffered to awake again in this world, after you have closed your eyes to sleep, and there is no other reason to be given why you have not dropped into hell since you arose this morning but that God's hand has held you up; there is no other reason to be given why you have not gone to hell, since you have sat here in the house of God provoking His pure eyes by your sinful, wicked manner of attending His solemn worship; yea, there is nothing else that is to be given as a reason why you do not this very moment drop down into hell."

These quotations, the reader will observe, agree in this that they represent justice as a permanent and enduring quality in God's character, and mercy as a temporary and restraining one—that in the words of an eminent theologian (Dr. Shedd), God *may* be merciful, but *must* be just. This conception underlies a great deal of scholastic theology. With this conception new theology makes a sharp issue. It believes that God is love; that His mercy endureth forever; that it is justice rather than mercy which is to be re-

garded as temporary. If this statement shocks the sensibilities of any conservative reader I will phrase it a little differently: "The Lord is great in mercy; He will not always chide, neither will He keep His anger forever."

GOD ETERNALLY MERCIFUL.

This, I suppose, is what is meant by the statement that new theology is Christological. It all centres around the belief that Jesus Christ is a manifestation of God; not of a part of God, not of certain attributes of God, not of a temporary disposition in God; but of God himself, in His fullness and entirety. That the sympathy of Him who wept at the grave of Lazarus, the compassion of Him who fed the hungry multitude, the forgiving kindness of Him who said to the abashed woman, "Thy sins be forgiven thee," are all reflections of God's eternal and immutable nature. And that, on the other hand, there is no wrath, or vengeance, or justice, or punitive attribute of any kind in the eternal Judge which was not in Christ. And that all mankind will stand at last to be judged by Him who knoweth our frame and remembereth that we are but dust; before Him whose wrath was never kindled against the ignorant or the outcast, but only against the hypocritical pretender, orthodox in doctrines, but grasping and unscrupulous in life; before Him who flung out against the pious false pretenders of His day, "Ye generation of vipers, how can ye escape the damnation of hell," and said to the woman taken in adultery, not even looking up into her blushing face, "Neither do I condemn thee, go and sin no more." Any theology that takes this God out of the Bible and puts another in its place, which dethrones love and enthrones justice, manifesting itself in wrath and vengeance, is an un-

christian and anti-Christian theology ; an ancient paganism lingering in churches from which Christian teaching has not expelled it.

THE TWO THEOLOGIES.

These two conceptions of God, the one centering about justice, the other about love, underlie a large part of modern theological discussion, even when the disputants are most unconscious of it. If God is universal love, then God's mercy knows no geographical boundary, His love no race limits. The Jew believed that God loved the Jew and cast out the Gentile ; the Roman Catholic that He had mercy on the baptized and not on the unbaptized ; the Calvinists that He had compassion on the elect, but held the non-elect to strict account. All these limitations of God's mercy the new theology not only repudiates without reserve, but condemns with unstinted indignation. God is the God of the whole race ; of the Gentile as well as of the Jew, of the unbaptized as well as of the baptized, of the non-elect as well as of the elect, of the Pagan nation as well as of the Christian nation. His sun shines on the evil and on the good ; His rain falls on the believer and on the heretic.

This is what the new theology means when it says, with somewhat ambiguous phrase, that the race is a redeemed race ;—not that the work of redemption has been accomplished for all mankind, but that all mankind are included in the divine thought and purpose of redemption. As in a school the principal aims at the best results in character for all his pupils, though some by their obduracy shut themselves out from it, so God includes the whole human race in His will and purpose of mercy, though some may shut even God's mercy out from their hearts and

lives. As the divine mercy knows no limits in space so it knows no limits in time. It is eternal as it is illimitable. Mercy is no transitory and episodical quality, it is the eternal nature of God to be great in mercy; His mercy endureth forever.

FUTURE PROBATION.

It is this faith that underlies all that is vital in the so-called hypothesis of a future probation. The old theology men are right in insisting that this hypothesis has a profound significance in it. Much of the discussion about future probation has no such significance. But the whole question at issue, sometimes dimly seen, sometimes not seen at all, concerns the very nature of God. It is not whether all men have had a fair chance in this life, but rather whether God has had a fair chance. It is not whether it would be just for God to condemn men who have never heard of the Gospel, but rather whether God's mercy has found all the opportunity which infinite mercy can find to rescue the perishing and save the lost. One who stands on so narrow an island as this little world of ours, sea-begirt and fog-beclouded, may well hesitate to be dogmatic respecting anything that lies beyond the surf that thunders along the shore and the fog that curtains it. But he who really believes that God is love and Christ is a revelator of God's eternal nature, whatever else he may doubt, will not for an instant allow himself to doubt that no child of God will be left to the dominion of an eternal sin till every resource of wisdom and love has been exhausted in the endeavor to rescue him.

DR. LYMAN ABBOTT,
in Philadelphia *Press.*

EGYPT AND IMMORTALITY.

"It was the universal belief that, immediately after death, the soul descended into the lower world and was conducted into the Hall of Truth (or of the Two Truths), where it was judged in the presence of Osiris and the forty-two dæmons, the 'Lords of Truth' and judges of the dead. Anubis, the 'director of the weight,' brought forth a pair of scales, and, placing in one scale a figure or emblem of Truth, set in the other a vase containing the good actions of the deceased; Thoth standing by the while, with a tablet in his hand, whereon to record the result. According to the side on which the balance inclined, Osiris delivered sentence. If the good deeds preponderated, the blessed soul was allowed to enter the 'boat of the Sun,' and was conducted by good spirits to Aahlu (Elysium), to the 'pools of peace,' and the dwelling-place of Osiris. If, on the contrary, the good deeds were insufficient, if the ordeal was not passed, then the unhappy soul was sentenced, according to its deserts, to begin a round of transmigrations in the bodies of more or less unclean animals, the number, nature, and duration of the transmigrations depending on the degree of the deceased's demerits, and the consequent length and severity of the punishment which he deserved, or the purification which he required. Ultimately, after many trials, if purity was not attained, the wicked soul underwent a final sentence at the hands of Osiris, Judge of the Dead, and, being pronounced incurable, suffered complete and absolute annihilation" (Rawlinson's *History of Ancient Egypt*, i. 317).

Each of those who passed the ordeal—who had not

stolen, waylaid, smitten men privily, told falsehoods, killed the sacred beasts, corrupted men or women—received the name of Osiris, in addition to their birth name, and was addressed—

Hail to the Osiris N! Thou art pure.
Thy heart is pure. . . . .
Thou dost enter the Hall of the Two Goddesses of Truth.
Thou art purified of all sin, of all crime. . . . .
Thou, being very pure, dost enter the Lower Heaven.
The Two Goddesses of Justice have purified thee in the great Hall.
Thou dost enter the horizon with the Sun.
Thy soul is received in the bark Neshem, with Osiris.
Thy soul is divinized in the Hall of Seb.
Thou art justified for ever and ever. . . . .
Thine individuality is permanent. . . . .
Thou art divinized with the souls of the gods.
Thy heart is the heart of Ra.
Thy members are the members of the great god (Osiris).
Thou livest for ever and ever.

The gods who accompany Osiris address the Osiris N in these words—

Thou dost follow Ra.
Thou dost follow Osiris.
Thy soul liveth for ever and ever.

Many are the evil spirits, however, who desire to capture the justified Osiris N as he passes through their domains, but they are thus addressed—

Oh Strider, coming out of An,

The Osiris N hath not committed any sin.
Oh Mighty of the Moment, coming out of Kerau,
The Osiris N hath not done any evil.
Oh Nostril, coming out of Sesennu,
The Osiris N hath not been exacting.
Oh Devourer of the Eye, coming out of Kerti,
The Osiris N hath not obtained anything by theft.
Oh Impure of Visage, coming out of Rusta,
The Osiris N hath not been angry.
Oh Lion-Gods, coming forth from heaven,
The Osiris N hath not committed any sin by reason of hardness of heart.
Oh Fiery-Eyed, coming out of Sechem,
The Osiris N hath not been weak.
Oh ye gods who dwell in the Lower Heaven
Hearken unto the voice of Osiris N.
He is near unto you,
There is no fault in him,
No informer riseth up against him,
He liveth in the truth,
He doth nourish himself with truth,
The gods are satisfied with all that he hath done.
He hath given food to the hungry,
Drink to the thirsty,
Clothes to the naked,
He hath given the sacred food to the gods,
The funeral repasts to the pure spirits.
No complaint hath been made against him before any of the gods.
Let him enter (then) into the Lower Heaven
Without being repulsed.

Let him follow Osiris, with the gods of Kerti.
He is favored among the faithful,
(And) divinized among the perfected.
Let him live!
Let his soul live!

The wicked—those tried and found wanting—are thus addressed—

You are bound; you are tied by strong cords. I have ordained your detention. You will not free your arms again. Powerful is Ra against you; his soul is fortified against you. . . . . Your contempt for justice is upon you; the wickedness of your blasphemies is upon you. Bad for you is the judgment of my father. You are those who have done evil, who have committed crimes in the Great Hall; your bodies are destined to punishment, and your souls to annihilation. You will not see Ra any more in his forms as he passes into the retreat. Oh Ra! Praise be to Ra! Thy enemies are in the place of destruction. . . . . Fall! Never rise again! Be fascinated! Thou shalt never be found again. . . . . Fire issues from the retreat against thee. We have judged thee; perish! . . . . . You are bound behind, wicked ones! Ra will sacrifice you; you will be no longer in existence; your souls shall be destroyed. They shall live no longer on account of what you have done against my father Osiris. Powerful is the word of my father Osiris against you; powerful is my word against you. . . . . Oh, be no longer in existence—destroyed! . . . . Launch thy flame against the enemies of my father, burn their bodies, consume their souls. . . . . My children

are against them; they destroy their souls; those who have issued from me are against them; they exist no longer.

These extracts, as translated by our leading scholars from the Egyptian records, prove the statement already made that the ancient Egyptians believed not in the Immortality of the Soul, but in the Immortality of *some* souls; they also declare that the wicked who prove incorrigible will be literally and really destroyed, their souls will be consumed and perish for ever.—J. Mill in *The Messenger*.

ANSWERS TO CORRESPONDENTS.

With reference to our reply in the last number that the use of past tenses in Acts ii. 29, 34, as may be seen in the new version, precludes the inference which is sometimes drawn that these verses teach that David was still sleeping among the dead, our friend replies again that the words "his sepulchre is with us unto this day" clearly imply that this was the apostle's meaning. Our rejoinder to this is that the whole address should be regarded as designed to prove this point, that the hope of a Messianic kingdom was not fulfilled in David's reign, but that the patriarch predicted that it would be fulfilled by one of his descendants, whom God would exalt to the true Messianic kingdom by raising him from the dead. Beyond this we are not required to go on to infer that David is still unconsciously awaiting resurrection. Even if he remained a captive in hades up to the time that our Lord arose, this would not prove that his condition has remained unchanged ever since that triumph. When He of right took the keys of death and hell, we believe that it was for the deliverance of them that were bound. According to our friend's view not only David, but all the saints

are still silently sleeping away the long ages that elapse before they will be raised. St. Paul would be still dead. Why then did he write thus in 2d Cor. v.? "For we know that if the earthly house of this tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens. For verily in this we groan, longing to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked .... Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit. Being therefore always of good courage, and knowing that whilst we are at home in the body we are absent from the Lord, (for we walk by faith and not by sight); we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord."

Our correspondent writes further:

Moreover can your supposed probability that multitudes of captives may have already been delivered since our Lord's ascent stand in face of that which is written in Job xiv. 14? "Man lieth down and riseth not till the heavens *wear out* (see Septuagint). They shall not awake, nor be raised out of their sleep." That decay or wearing out of the *heavens* is intimately and often connected with our Lord's return as the Concordance will plainly shew, and it is expressly stated that "they that are Christ's" are raised at His *parousia*. That first statement concerning the resurrection which Scripture gives us is a very striking one and clear as to the long interval between man's lying down and rising again, and Nature in its symbols of a tree, and the wearing away and wasting of mountains, rivers, etc., after long, long periods is laid under tribute to present the idea. I *do not deny* that any have been raised yet since our Lord's ascension, but we have no proof of it, and these Scriptures are antagonistic at present to the view.

With respect to the passage from Job, and kindred passages in Ecclesiastes, we would ask, Does the doctrine of inspiration require us to believe that every statement made by Job, or either of his friends, has the divine sanction? If so, where is the ground for the divine rebukes afterwards administered? Upon the face of this book not even the best of these sages, Job, had all the facts in hand that bear upon the great problem. Job did not

know as much about this mystery of man's future as do we. In this book we have a perfect record of these men's thoughts—inspiration secures this—but we shall greatly mistake if we go back from Paul to Job or to Solomon to find out what awaits man beyond the grave. We are to "rightly divide" the word of truth.

Much more weight is to be attached to the argument that "they that are Christ's" are said to be raised at His coming. This brings up the question as to whether we are to regard the coming of Christ, to which He so often referred, as one definite event of the distant future, or as a continuous manifestation of a presence which was to take the place of His presence in the flesh, and which was especially to be felt at great epochs. That this presence will in the future become visible we infer from what Scripture teaches as to Christ's appearing. But it also teaches that that Presence is already here. And, comparing Scripture with Scripture, we infer that saints like Paul have already been raised into the light and life which it imparts. That their resurrection may not yet be completed, that there is another stage to be reached in their triumph over death before their humanity is fully glorified, is probable. But that resurrection begins in the child of God when he is born again is a plain truth of Scripture; that their souls pass safely through the crisis of death is also taught, as is also the blessed fact that they are safely housed—at home with the Lord. All this is resurrection. We accept all these brethren have to say about resurrection as the only hope of a future life. We reject with them the idea of a ghostly intermediate state which is neither death nor life. We believe that the dead in Christ are to live again only through their resurrection from the dead. But we recall joyfully the word of Jesus, "*I am* the resurrection and the life; he that believeth on me, though he were dead, yet shall he live, and whosoever liveth and believeth on me shall never die." We remember also St. Paul's frequent word, "Ye are risen with Christ." And therefore we cannot think of His loved ones as still unconscious, awaiting to be summoned from the long sleep of death. Their spirits are quickened (Eph. ii. 1-6), their souls are saved from death (Matt. xvi. 25, 26; James

v. 20), they are in-homed in a house of the Lord's own building (II. Cor. v. 1–8), and therefore, even though the full glorification of their bodies awaits some great crisis in creation (Rom. viii. 19–23), still we must affirm with all confidence that they are now risen from the dead.

NOTES ON CURRENT TOPICS.

John Ward, Preacher—At a recent meeting of the Presbyterian Ministerial Association of this city, the Rev. J. Henry Sharpe, D. D., read a paper upon this theological novel, the object of which was to defend the Presbyterian Church and ministry against the harsh view of eternal punishment it imputes to them. He said:

"We must take exception to the theory imputed to the pulpit and the people in the story as to the form of the doctrine in vogue among them. They are made to construe the figurative language of Scripture literally and believe in hell as a burning lake of material fire and flame. Just this is set forth as the accepted view in the 'Lock Haven Church.' In prayer an elder is made to picture the souls of the damned as 'writhing in sulphurous flame.' Among the obtrusively multitudinous references to hell it is explicitedly stated by a sympathetic mentor of Mrs. Ward, that it is not so much the doctrine itself as the mode of the doctrine that is at fault."

"We believe in eternal punishment, because He revealed it to be true, but if He had withheld such a revelation it would in no wise have invalidated the necessity or value of His atonement, and the absence of belief in it would not have invalidated the personal salvation of the believer. Disbelief in the Lord Jesus Christ is the sole damnatory sin of the Gospel and of the Confession of Faith." The speaker declared that the Presbyterian Church was not open to the charge of doctrinal intolerance so often imputed to it. "Even if the wife of a pastor were known to be heterodox on the point of eternal punishment," he said, "she would not thereby expose herself to discipline unless she sought to pervert others. Her acceptance or denial of the dogma would not be decisive evidence one way or the other as to whether she were a child of God."

This may be all true enough of the present attitude of the Presbyterian Church: but how about its Confession? Is not John Ward a more faithful exponent of it than the average Presbyterian preacher of to-day? If the framers of that Confession did not believe in a hell of material fire why did they put such language into it as this: "Who shall be punished with most grievous and unspeakable torments of body and soul, without intermission, with the devil and his angels in hell fire forever." It would be easy to quote from the sermons of Jonathan Edwards, and other divines of less than a hundred years ago, views of hell and future punishment as dark and forbidding as anything attributed in this book to John Ward. The truth about the matter is that a surface acceptance of our Lord's words about eternal punishment requires us to believe that the wicked are consigned to everlasting fire. We are reduced therefore to this dilemma. We must either stand by the Westminster statement as absolutely true to Scripture, or we must interpret the language as modified by other teachings of Scripture. These require us first, to regard "eternal fire" as a concrete expression for those destructive forces of nature which break down and consume the bodies of men in death and destroy their souls in hell; and second, we must regard this threatened penalty as limited by the great redemption promise to recover all mankind to another life beyond this pit of death and hell. On the one hand, we see "all the nations" standing before the Son of Man, and a large portion of them consigned to eternal fire. On the other, we have the great foundation promises that in this same Son of Man "all the nations of the earth shall be blessed." If the generations of mankind, dead and living, outside of the elect people in the line of which the promised seed was to come, are not included in the "all," then, indeed, is the promise of the God of our salvation made nugatory. The only reconciling principle in the case is that of redemption through resurrection. This unlocks the mystery and solves all difficulties. Resurrection does not precede the jndgment to eternal fire, but recovers from it.

Dr. Sharp's ingenious apology cannot, therefore, rescue the Presbyterian church from her false position in persistently adhering to statements in her confession which, if true, ought to make every one of her ministers a John Ward, and at the same time paring down these statements from her pulpits and before the public under the plea that they are only accepted for "substance of doctrine." And as to the tolerance in her position, we can only say that in the only instance in her history in which one of her ministers made an effort to have her revise these formulas, at the same time proposing this principle concerning resurrection as the true guide to such revision, we were gracefully invited to step down and out as a disturber of her peace.

One other statement in Dr. Sharpe's paper, as published at length in the *Presbyterian*, deserves notice. He says: "Character tends to final permanence. The sinner is punished eternally because the sinner sins eternally. Sin is punished no longer than sin endures." This apologetic way of putting the doctrine of eternal punishment is a very common one, but if Dr. Sharpe will read over again his creed upon this point, he will see that it plainly states that the wicked are consigned to the unspeakable torments of an endless hell-fire for the misdeeds of this life. Moreover, here again the Confession is true to the surface reading of its main proof-text, Matt. xxv. 31–46. The sentence of the Judge is for inhumanity during this present earthly state. It is uncandid, therefore, to seek to escape the surface meaning of the words in this way. The honest way is either to receive them in their full and proper sense, as the framers of the Confession did, or to throw upon them the light of other principles of Scripture concerning the character and purposes of God, and especially of that prime principle of His redemption plan by which the sentence to death and hell of man for sin is not suffered to make an end of him, inasmuch as beyond it there has been provided a resurrection of the dead. There is no door of hope out of the dungeon of the dogma in which John Ward's soul was immured, but in this principle of the redemptive character of resurrection.

CHURCH UNION IN JAPAN.—The Rev. Wm. Imbrie, D. D., the honored son of an honored father, writes from Japan as follows to *The Presbyterian* about the proposed union between the Presbyterian and Congregational churches in Japan.

This is the day of the founding of the Church of Christ in this nation; Christianity stands where Paul stood when he entered Macedonia. It is then no time for a Paul party and an Apollos party. The differences between Presbyterians and Congregationalists may be relatively important, but there are times and places when even the really important becomes only the trivial in comparison with the essential. It was Christ's own command, "Go ye and baptize," and yet a day came when Paul dared even to say, "Christ sent me not to baptize, but to preach the gospel."

To this no doubt there is a ready reply. Presbyterians and Congregationalists may differ and may remain separate, but they need never be rivals. This is a delusion both in fact and in logic. In fact, the rivalry has begun; in logic, it must go on. If, in the face of Buddhism, the differences between these churches are enough to keep them separate, they are of enough importance to be emphasized and propagated, and that is but another name for rivalry. But if the differences are not enough to be proclaimed and propagated, then they are not enough to perpetuate for years to come a division in the Church of Christ.

Moreover, in deciding this question of Church union in foreign lands, the resources of the Churches, both at home and abroad, cannot be ignored. To-day the churches in America are with difficulty responding to the calls that come to them for the establishment of Christianity in Asia and Africa and the islands of the sea. Of all things, then, it is a time for the wise expenditure of forces. To-morrow in Japan foreign missions will have become home missions, and to adopt a policy that will make a Presbyterian church and a Congregational church eventually inevitable in every town throughout the empire is surely only folly.

We are glad to see this plain testimony from the field to the importance of united effort by the church in her foreign missionary work. We should have been more glad if Dr. Imbrie had placed the duty of union on the higher ground of the church's obligation to obey her Lord. His testimony, too, is

very important to the fact that separate sections in the church, whether at home or abroad, necessarily become rivals. It is idle to talk about the ability of denominations to exorcise the spirit of rivalry. They would cease to exist without it. Dr. Imbrie justly characterizes the prevalent idea of denominations as only different regiments in the Lord's army, under one leader, as a "delusion both in fact and in logic." This has always been the ground taken in this magazine. If this policy weakens and endangers Christianity abroad it can do so none the less at home. Still more, if Dr. Imbrie's condemnation of it applies to these two divisions in the Lord's host, it applies to all. Christians of every name in Japan should be aroused to the sin and folly of division, and give their Lord no rest until He show them some way by which some suitable fulfilment of His last prayer in their behalf may be found "that they all may be one." This would not require perfect agreement at all points of doctrine or of polity. But it does require an organism in which these differences should no longer embody themselves in rival organizations, but harmonize themselves within the limits, and under the law of the life of the one body. That life would show amazing strength in adjusting and assimilating these differences if we would only give it a chance. But it cannot and it will not condescend to act in power among these severed members of the one body. We quench the Spirit and cripple His energy by our unholy divisions. It is evident therefore that the Church is not to wait until her warring factions see eye to eye before she seeks to combine them into one. She must recognize that they have been made one by the very law of their common life in Christ, and that they must come together in Him so that His energy may operate among them to quell their differences and to lift them into that larger illumination in which they will be able to see eye to eye. Horace Greely used to say that "the way to resume specie payments is to resume." So the way for the church to bring about union is to obey her Lord and unite, and then trust Him to heal her divisions and dissipate the ignorance and sin in which they have their origin.

CREED REVISION.—*The Independent* says: "Creed revision is said to be slowly gaining ground in the Free Church of Scotland. Mr. Taylor Innes, in an article on the subject, says:

'In the Free Church not a single month has passed during the last fifteen years without a step of progressive education in this matter. No internal question has been raised, no Church movement of any kind has come into existence, without suggesting that the hands which may have to deal with it should be clean, and that for a Protestant Church to hold the truth persistently unrevised is to hold the truth in unrighteousness.'

"He maps out the work for the years to come under the following heads: '(1) There are several forms of creed revision, each of which has now a right to be carefully considered. (2) They ought to be brought before the presbyteries in the ordinary constitutional way. (3) There ought to be no delay, and no haste, henceforward in this recognized duty of the Church.' He does not indicate which of the several remedies proposed he favors. 'If it be true that the conscientious objections to the present Confession are not only numerous but of very different kinds, then one of these has no right to request the other to stand by till it is dealt with.' But regular revision of creed in some form is, he quotes Principal Rainey to prove, one of the 'ordinary and recognized responsibilities' of a Presbyterian Church, and he thinks the matter should be started without a 'fortnight's delay.'"

EXTRACTS FROM LETTERS.

From a lady in Maryland:

"A friend sent me quite recently the December number of your magazine. The first interpretation of God's Word upon this point that came to me with the power of conviction of its truth was contained in the pages of Archdeacon Farrar's 'Eternal Hope.' The next was found in a book published in 1867, and referred to by him. It is 'The Restitution of All Things,' by Andrew Jukes, and now the same note is again sounded in your precious 'WORDS OF RECONCILIATION,' in which

I find especial reason for thanksgiving in the explicit language of your teaching concerning the 'future reward of the just.'

"May God bless and prosper you in the course you and these other brave, strong men have decided to pursue, in the effort to break the cruel chains that have so long held men in bondage to the fear of death."

"Well may we bless the Lord that he has raised up such men to prophesy again to suffering humanity and thus to answer the agonized cry for help of the million hearts made desolate with each passing moment.

"The almost total absence, of allusion even, to the Resurrection in the teachings of our pulpits, has always been an amazement and a grief to me, feeling sure as I have always been that it was this new life and immortality which Christ had brought to light that had caused the miraculous growth of the early church."

"The glorious fullness of the hope I now have has come to me now in my hour of sorest need, and as I know that when I prayed my Father for bread He would not give me a stone to kill, or instead of fish, a *serpent* to *deceive*; so I know that this comfort He has sent me is His own truth, and good for food for the hungering heart. I rejoice, therefore, that this truth should be disseminated, and I think that by the means you have chosen it will be more generally spread than by any other.

"I cannot but hope that in this new proclamation of 'peace and goodwill to men' we may descry the faint dawning of that glorious day I have ever longed to behold, when the 'Lord himself shall descend from heaven with a shout.'

"No minister of our own church, of which I have been a member for more than thirty years, seems ever to have had a conception of the truths you are now promulgating, as I know from bitter experience, when at different times I have sought comfort at their hands—though they were loving Christian men, and would gladly have soothed my sorrow if only they had known how.

"Pardon me for this trespass upon your valuable time, but I wanted to express my sympathy with your work.'

"I enclose a check for $3.50 and beg you to forward to my address books and magazine according to the 'special notice' on the back of the December number."